devotional spirit; but he had not outlived the general limitations of an orthodox saint and therefore said, " Woman and coin cannot approach me/' (< Rup Gosai/' said the Princess, " What is he that he should say he is a male ? He is a *woman.* In Brindavan, *Sri Krishna* is the only male. If Gosai thinks himself a male, then he has slowly and cunningly got into the Lord's place in the bridal chamber, and must be driven out."

Again it is said of the, *Gopis* that they would dance and dance in a ring around Sri Krishna because they so loved him and rejoiced in their Lord. And rightly so, for theirs was a joy that could not be contained. Their whole life was music and dance. Sri Krishna was to them like a central mirror and in him the *Gopis* beheld not alone their respective but also one another's reflections. This rendered each dear to the other; and for his sake, they rejoiced in one another's company, thus forming a circle of co-worshippers. Thus has God to be realised as the centre of the sacred ring of worshippers, realised not only as the God of each one but also as the God manifest as all else beside.

Brahma Rishi Venkataratnam's graphic exposition of

the'doctrine of *Bhakti* in his famous "*Message and Ministrations* " by a reference to the lives of *Bhaktas Gajendra* and *PyaJilada* of our nationa,! tradition, the two universally cherished episodes of devotion, makes an illuminating reading.

I make no apology for reproducing below his soul-stirring observations for the delectation of the reader :

" *Gajendva MoksJ'iam* is a veritable *Divine Co media,* in which, the Heaven-illumined poet *Potanamatya* unfolds the mysteries and the miracles of *Bhakti*—the mysteries of the ways and the miracles of the grace of God in the beatification of man. Gajendra typifies the &oul snared in the noose of the senses—revelling in pleasures, slipping into the quagmire, struggling for extrication and invoking intercession.

The proud monarch of the vernal woods heedlessly strays into an alien element and is held in bonds by the lord of the transgressed domain. A hfe-and-death conflict prolonged over weary years, ensues.